

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. 11. 7.

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THE RELATION OF PARENTS AND CHILDREN.—FRAGMENT OF A LECTURE ON THE COMING FORTH OF ELIJAH THE PROPHET.

BY ELDON GILBERT CLEMENTS.

Before I conclude my lecture, I wish to call your attention to the special object which the restoration of the keys of this Priesthood is designed to accomplish. It is, in the language of one of the passages already quoted this evening, to "*turn the heart of the fathers to the children, and the heart of the children to their fathers, lest,"* says the Lord, "*I come and smite the earth with a curse.*"

The kindred ties, affections, and sympathies that bind the human family together are certainly of heavenly origin. The Gospel of Jesus Christ develops them to their utmost intensity, but apostacy, with its baneful influence, blunts and weakens them, until they are finally extinguished. Hence the Apostle Paul mentions, among the many characteristics of the great apostacy—"in the last days," that the people shall be "disobedient to parents" and "without natural affection."

When God withdraws His Spirit from the children of men, they are left to wallow in the mire of their own sensuality and corruption; and those finer feelings and susceptibilities that distinguish man as the "master-piece of creation," become so obtuse that scarcely a trace of their original excellence and beauty is left.

When we carefully examine the present state of society, we behold a fearful fulfillment of the Apostle's declaration. The numerous cases of man's brutality to women, which have of late been brought before our courts of justice, have induced

our imperial parliament to pass a stringent act to punish brutal husbands, who, "without natural affection," inhumanly and brutally ill-use those whom they should love and cherish with undying affection. But although this measure has become the law of the land, has it in any degree restrained the evil? Alas, no! The cases, instead of decreasing, are multiplying from week to week, proving that all human enactments are impotent to stop the floodgates of crime when God is withdrawing His Spirit from the nations.

There is no binding or cementing power in the institutions of man, they are not built on a permanent basis, and therefore will come to naught. They are formed to *suit the times*, and have no relation to eternity; and as times and seasons change, so do they. The pleasures and happiness which they confer, soon pass away.

When about to be united by the "civil institution of marriage," with what pleasure and joy does the bridegroom gaze on the countenance of his lovely young bride, radiant with the smiles of innocence, and in whose heart the contaminating influences of a wicked and depraved world have no place. How beautiful is the morning of their wedded life! What fond hopes and ardent anticipations are its attendants! But alas! in a few short years what a change! Their vows and covenants all nullified, their feelings and

affections entirely changed, proving that their love was of the "earth, earthy"—evanescent, like the passing shadows of twilight; not that pure, heavenly love that dwells in the bosoms of the righteous, which is as *unchangeable* and *eternal* as truth, and *firm* and *indissoluble* as the throne of God.

The dispensation in which we live is fraught with greater blessings and responsibilities than any other that has preceded it. The former ones were in a degree *local* in their operations, *this* will be *universal*. "All things, both which are in heaven and which are on earth, will be gathered together in one, in the dispensation of the fulness of times." The designs of former dispensations were more or less thwarted by the powers of darkness, but in this it will be quite otherwise. We have the pledge of Him who cannot lie, that the great preparatory work of the last days will *never cease* in its operations, till all His purposes in relation to the redemption and final exaltation of this earth and its inhabitants, are fully accomplished.

Could we this evening rend aside the veil, and gaze into the eternal worlds, we would see with what anxiety the holy Patriarchs, Prophets, Apostles, and Saints of former dispensations look forward to the completion of *this*; for "*they without us cannot be made perfect.*" "The souls of them under the altar that were slain for the word of God, and for the testimony which they held"—when "*they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*"—were informed "*that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.*" It is evident then, that the interests—the eternal interests of those who have lived in former dispensations are intimately blended and connected with *this*, "*the dispensation of the fulness of times.*" The interests of all Adam's posterity must be more or less associated with it.

As stated before, the genius of this dispensation is to bind or "turn the heart of the fathers to the children, and the heart of the children to their fathers." There is no object so dear to the man of God as the salvation of his children. His heart yearns after them with a love indescrib-

able, and it is his high object and aim through faith to "obtain promises" in their behalf. It is through these "promises" that the children are many times preserved. The history of the children of Israel abundantly proves this. In the wilderness they were a stubborn and rebellious people, full of murmuring, and prone to idolatry. At one time the Lord was so angry with them for their abominations, that He said unto Moses—"Let me alone, that I may destroy them, and blot out their name from under heaven." The meek and humble servant of God earnestly pleaded with Him in their behalf. Moses fasted and prayed "forty days and forty nights," pouring out the fulness of his soul that they might be spared. And when he appealed to the Lord, saying, "Remember thy servants Abraham, Isaac, and Jacob," the appeal was irresistible, "and the Lord repented of the evil which He thought to do unto His people."—Exodus xxxiii. Deut. ix. 14—27. God remembered the faithfulness of His servants, through which they had obtained "precious promises" for their posterity, which could never be nullified. What joy and gladness must have filled the heart of Nephi of old, because of the promises he obtained from the Lord regarding his seed. "Wherefore for this cause hath the Lord God *promised* unto me that those things which I write shall be kept, and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should *never* perish as long as the earth should stand."—Book of Mormon, page 97.

There was no calamity so much dreaded by the ancients, as the extinction of their posterity, and the perishing of their name from the earth. Hence the wise provisions under the "Patriarchal order" and Mosaic economy to benefit the childless dead. No doubt they felt it to be a matter of paramount importance that they should have representatives on the earth in the great "dispensation of the fulness of times," to take part in the grand work of the "restitution of all things." And with what earnestness would they plead with the Lord to so order and overrule circumstances, that their posterity might be placed in a position to receive and embrace the truth. I have often reflected on the marvellous ways in which persons are brought into this kingdom—many are

blessed with dreams and visions regarding it years before they hear of it. The instant these persons see the servants of God they know them, having seen them in dreams years before. Others again suffer in their worldly circumstances, and are brought down from affluence to poverty, and while in this state they receive the Gospel, whereas, had they remained in their former position, they would have rejected it with scorn, as a "thing beneath their notice." Many have for years had their minds prepared to receive this work, and as soon as they hear it proclaimed, they hail it with joy, as "the pearl of great price." While others, through their minds being blinded by the superstitions and traditions of men, are "slow to believe," nevertheless the Good Spirit strives with them all the time, until finally they are brought into the fold of Christ. May not these auspicious circumstances be brought about in a measure in consequence of the strong faith which was exercised in their behalf by "their fathers?" The primitive Saints well knew that a fearful and universal apostacy would succeed their dispensation, that the holy Priesthood would be taken from the earth, and that for many generations the people would wander in darkness, without the light of immediate revelation from the heavens. The primitive Saints knew also that God in the last days would commence a great work among the nations, and O with what earnestness would they plead before Him, that their children who should live in that day might receive the Gospel, and stand as "Saviours on Mount Zion," for those of their posterity who had passed off the stage of action during the long and dreary interregnum of apostacy. The destinies, then, of those who slumber in the dust, are, in a great measure, placed in our hands. How great the responsibilities resting upon us! How fraught with eternal consequences the course we pursue!

Those who have received this work, and who enjoy the spirit of the same, feel an interest and affection for their kindred, which they never felt before, and for which they can scarcely give a reason. A brother, who but a few days ago joined the Church, told me, the other evening, that, since his baptism and confirmation, he had felt a love for his kindred, especially those who died without a knowledge

of the fulness of the Gospel, which he never experienced before. Why is this? It is because this spirit is inseparable from the Gospel. It is interwoven in it from beginning to end, like the web in the weaver's loom. Our happiness, both here and hereafter, is of a relative nature; and it would be impossible for us to feel happy, either in this world or that which is to come, if those who are near and dear to us were miserable. There is not a Saint of God on this earth who enjoys the spirit of this work, that feels not his soul full of blessings to the children of men, and his "heart turned" with the tenderest yearnings to those who have died without a knowledge of the fulness of the Gospel. It is this spirit that prompts and animates the Elders of Israel to go to the far distant nations, and proclaim the glad tidings of salvation, to brave the deadliest climes, and encounter the greatest difficulties, to rend asunder the nearest and dearest associations on earth—endued with the spirit of a Jesus, they go "to seek after that which is lost."

Under a lively sense of the obligations and responsibilities resting upon them, is it any wonder that the Saints feel such a thrilling desire and an ardent zeal to build up a Temple to the name of the Most High, that they may enter its sacred courts, and receive holy ordinances, not only for themselves but for those of their kindred in the spirit world? These motives prompt them to leave their native land, and the graves of their fathers, and encounter the dangers and difficulties of a long and arduous journey to a land which they know not, in order to accomplish the purposes of God. But do they not feel the sacrifice? Yes, they feel it keenly, for the Gospel which they have received has made them susceptible of the finest feelings, and warmest attachments and impressions, which cultivated minds are capable of exercising. Yet they gladly, willingly, and cheerfully make the sacrifice, because "their hearts are turned to their fathers." They go forth to form an integral part of the great "celestial family organization," which will bind the righteous of all dispensations in an indissoluble union, never, never to be broken, when the Church militant will be redeemed, purified, and sanctified, and made one with the Church Triumphant for evermore.

"MORMONISM."

TO THE EDITOR OF THE "TIMES."

Sir—In the *Times* of Friday last, an article on the "Political Aspects of Mormonism" appeared, from your "Own Correspondent" of New York, which seems to have been the basis of a leader upon the same subject in the *Times* of the following day. Having recently read an admirable work by Captain Stansbury,* of the United States' Army, who was sent at the head of an exploring expedition, by the United States' government, to Great Salt Lake Valley, it occurred to me, that the evidence of a gentleman of Captain Stansbury's rank and standing in the literary and scientific world, who has written—not what he has gathered from reports which had their origin no one knows where, but the actual result of his own personal observation, during a residence of more than twelve months, in the very midst of those "brutal savages," styled "Mormons"—I repeat that it occurred to me, that the representations of such a gentleman would at the least be as reliable a source of evidence as that supplied by a New York correspondent, who has about the same facilities for the acquisition of "Mormon" intelligence, as a correspondent in Dublin or Fleet street, who knows nothing of the "Mormons," save what he has gleaned from "interested misrepresentation, or erroneous information." As a lover of justice and fair play, and consequently one who feels disposed to give even the "Devil his due," I purpose supplying for the information of your correspondent, and the readers of the *Times* generally, a few extracts from Captain Stansbury's work, touching the character of those "disgusting fanatics," the "Mormons." As so much has been said about the "Mormons" coming into "serious contact with the United States' officials," their "defiance of law," &c., it may be well to commence my selection of extracts of one of these officials upon that subject. Captain S. states (page 123), "We received from the authorities and citizens of the community every kindness that the most warm hearted hospitality could dictate, and no effort was spared to

render us as comfortable as their own limited means would admit. Indeed we were much better lodged than many of our neighbours, for, as has been previously observed, very many families were obliged still to lodge wholly or in part in their wagons, which, being covered, served, when taken off from the wheels and set upon the ground, to make bed rooms, of limited dimensions it is true, but yet exceedingly comfortable. Many of these were comparatively large and commodious, and when carpeted and furnished with a little stove, formed an additional apartment," &c.

Are these "Mormons" a moral people? Hear the Captain. "It certainly argued," says he, "a high tone of morals, and an habitual observance of good order and decorum, to find women and children, thus securely slumbering in the midst of a large city, with no protection from midnight molestation, other than a wagon cover of linen, and the aegis of the law!"

It strikes me, that there are not many towns in England of which the same could be said of their inhabitants, under similar circumstances.

Are the "Mormons" a sober people? The Captain states, (page 132-3,) that "all goods brought into the city pay, as a license, a duty of one per cent., except spirituous liquors, for which one half of the price at which they are sold is demanded, the object of this impost being avowedly to discourage the introduction of that article among them."

Are the "Mormons" prosperous, contented, and happy? The Captain states, (page 133), "that nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment, that pervaded the whole community;" and goes on to state, that "this happy external state of universally diffused prosperity is commented on by themselves as an evidence of the smiles of Heaven, and of the special favour of the Deity;" but he thinks it may easily be "accounted for in the admirable discipline, and ready obedience of a large body of"—what? *Disciplined impostors?* Oh, no! "*industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, pro-*

* "Stansbury's Expedition to the Great Salt Lake." London: Sampson, Low, Son, & Co.

during a coöperation and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, construction of bridges," &c.

Are these "ignorant," "immoral," "fanatical tyrants," "rogues and vagabonds," honest in their dealings with their fellow-man? Who so likely to know as one who resided twelve months in their midst? Such a one was Captain Stansbury. Hear the result of his experience, (page 134), "In their dealings with the crowds of emigrants that passed through their city, the Mormons were ever fair and upright, taking no advantage of the necessitous condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party was subjected, and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation, or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. * * * * *

In short these people presented the appearance of a quiet, orderly, industrious, and well organized society, as much so as one would meet with in any city of the Union." And I should say much more so, unless the American citizens greatly exceed in these respects the standard of the inhabitants of our English cities.

Plurality of wives. "Upon the practical working," says the Captain, (page 137), "of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. Being myself an 'outsider,' and a 'Gentile,' it is not to be supposed that I should have been permitted to view more than the surface of what is in fact as yet, but an experiment, the details of which are sedulously veiled from public view. So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its

practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous, and friendly intercourse among neighbours, with balls, parties, and merry-makings at each others' houses, formed a prominent and agreeable feature of the society. In these friendly re-unions, the president, with his numerous family, mingled freely, and was ever an honoured and welcome guest, tempering by his presence the exuberant hilarity of the young, and not unfrequently closing with devotional exercises the gaiety of a happy evening."

Having said thus much of the character of the "Mormons" in their collective capacity, let us now see what the Captain has to say of their leader, Governor Brigham Young, after twelve months personal intercourse with him. (Page 133:) "Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present, I may nevertheless be pardoned for saying, that to me, President Brigham Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their moral, mental, and physical elevation! He appears to possess the unlimited personal and official confidence of his people, while both he and his two counsellors, forming the Presidency of the Church, seemed to have but one object in view, the prosperity and peace of the society over which they presided."

What was the character of "Joe" Smith? as we see it reflected in the life and practice of his followers. Is that good and praiseworthy? I leave your readers to judge, from the evidences adduced from the work of Captain Stansbury, who has written what he saw and knew for himself. Can a corrupt tree bring forth good fruit? I should say not.

It is not my intention to enter into any defence of the "Mormon" doctrines, that

I shall leave for them to do themselves, but I would just remark, that if their system really be made up of such transparent absurdity as your correspondent and others would have the people believe, 'tis strange that such a mass of unscriptural and unconstitutional buffoonery and ignorance should be more than a match for the combined skill of our eminently learned divines and statesmen, and after all their combined efforts to put down "Mormonism," it should still wear so serious an aspect, as to "cloud the brow of many an anxious statesman." I should recommend them to try again, but not by the "sword, the rifle, or the torch," which you state have been used "with the utmost energy against it," but by a masterly exhibition of Scriptural proofs of the absurdity of their faith. Let them prove what the "Mormons" call the first principles of the Gospel, viz., faith, repentance, and baptism by immersion for the remission of sins, as Peter taught them on the day of Pentecost, and the laying on of hands for the Gift of the Holy Ghost, through which means Paul received that blessing from Ananias, &c., are all untrue. If they can do this, they will be able to open the eyes of the public to "Mormon" folly, at once. And as the "Mormons" appear to believe in Polygamy, our Reverend Doctors should show up the unscriptural character and "detestable parentage" of children descended from such "brutal impostors," and if in their biblical researches for argument against this practice, they should accidentally stumble over the cases of Abraham the "friend of God," Moses the meek servant of God, David the "man after God's own heart," Elkanah the father of the Prophet Samuel, all polygamists, to say nothing of the "detestable parentage" of the *twelve patriarchs*, whose names, however, after all, are to be emblazoned upon the "twelve gates of the New Jerusalem!" Poor Hosea's case, too, will appear to them a very serious one, as he was commanded by the Word of the Lord, to become the "detestable" parent of such offspring. Again, it appears to me rather odd that the Lord should, if an *evil*, give a plurality of wives to the man after His own heart, which He did, by giving the wives of Saul to David. It will no doubt appear to them a most unfortunate circumstance, that such a "detestable" practice should have been recorded in the sacred Scriptures, especially as God Himself

evidently approved of it, or He would not have bestowed more wives than one on any of His servants. Now as these cases appear to strengthen the "Mormon" view of the subject, and of course relatively weaken the position assumed by the *Times* and its correspondent, I don't know where in the Bible any argument is to be found, that can be wielded against those "ignorant Mormons." Now, as an individual, I do really think that Scriptural argument, sound reason, and common sense, are the only weapons that should be wielded against *any* system of religion; and if they fail, as it is admitted the "sword, rifle, and torch" have done, against the poor "Mormons," I see no way of overcoming them, and should therefore let them alone, lest the work should after all be of God, and we be found fighting against Him!

I was rather amused at your correspondent's notion respecting the "*ameliorating* agency of popular sentiment." What did that "*ameliorating* agency" do for our Divine Redeemer? Nailed him to the cross! What did it do for poor Stephen? Stoned him to death! What did it do for Daniel? Put him in the lion's den; the three Hebrew children? consigned them to the fiery furnace! the illustrious Peter, Paul, and other Old and New Testament worthies? put them to death in a variety of barbarous ways! "*Ameliorating* agency!" What has it done for the "Mormons?" Those who have read their history know, and those who have not, ought to read it. Which of the Prophets have not your fathers persecuted and slain? was a question propounded by the saintly yet despised Stephen, to the pious sects of his day, and are we who condemn the monstrous crimes perpetrated by our forefathers, in the assassination of His anointed ones, to become their imitators? God forbid; rather let us *reason* with the "Mormons," bring forward our strong arguments; prove to them, if we can, that they are wrong, in the spirit of meekness, and win them over to what we may think the "more excellent way;" but let us not attempt to excite ill will against them, or to deprive them of their civil and religious rights and privileges.

Lest I trespass too much on your valuable columns, I will for the present conclude by expressing a hope, that while one side of the real or supposed character

of the Latter-day Saints or "Mormons" has been published in your columns, you will, in justice to a "calumniated" people, allow the present view of their character, drawn by an honourable and high-minded

gentleman, and United States' Government official, Captain Stansbury, to appear in the *Times*.

HENRY J. JARVIS.

Leeds, September 20, 1853.

INDIAN DIFFICULTIES.

(From the *Deseret News*, July 30th.)

It is well known to the residents of this Territory, that the Indian Chief, Walker, has been surly in his feelings and expressions at divers times and places within our borders, for more than one year past, and that he has repeatedly endeavoured to raise an excitement and open war out of small pretexts, that in former times he would have smiled at. It is equally well known that, in the midst of all Walker's folly, Governor Young has pursued an invariable and uniformly mild course towards him and his tribe, and has counselled our citizens so to do, and that counsel has been followed in all the settlements, without any deviation worthy of notice, but it at last appears that all this does not prevent a still greater exhibition of perfect folly and wickedness on the part of Walker. His cunning and treachery, his thieving and murderous propensities, have outweighed the constantly open and extended hand of utmost kindness, and on a mere pretext, which he could have satisfactorily arranged in a moment, had he possessed a spark of good feeling, he has declared open war. On the 17th instant, hostilities commenced by a menace on Springville, in Utah county, but the inhabitants receiving timely notice, and being numerous and watchful, no damage was done. On the 18th, Walker and his two brothers, Arrapin and Ammon, with many of the tribe, were camped on the Petestneet, just above Payson, in Utah county, and as Arrapin was riding from the town to his camp, he passed close by Alexander Keele, who was on guard, and, though another Indian was near by, as near as the spectators could judge, it was Arrapin shot Keele dead on the spot, and this too, after having partaken of a hospitable meal in the fort, with all apparent friendliness. The Indians then moved up Petestneet Canyon, the rear firing heavily, as they passed, upon some half dozen families in the Canyon, but injuring nothing but their clothing, and leaving quite a quantity of balls

in the buildings. On the 19th, Colonel Peter W. Conover started from Provo city, with one hundred and fifty men, to assist the weak settlements on the route, reconnoitre, and rendezvous, and await further orders at Manti, in San Pete valley, which place he reached on the evening of the 20th. Still the Indians were not idle on the night of the 19th, nor dismayed by the force sent out, but undertook to surprise the post at Pleasant creek, in San Pete county, and were fired upon by the guard, and it is supposed that one Indian was killed, the whites sustaining no injury; and on the same night they stole several head of cattle from Manti, several miles south in the same county, stole three horses from Nephi city, in Juab county, and wounded William Jolly in the arm, while on guard at Springville; thus demonstrating that they were in some force, very hostile, and acting in good concert. On the night of the 20th an attempt was made to steal horses from the Allred settlement, which is between Pleasant creek and Manti, and the guard was fired upon at Nephi city. On the 24th, Clark Roberts was shot in the shoulder, and John Berry in the wrist, by Indians secreted in the vacated houses at Summit creek. Roberts and Berry were bringing an express, and within twenty minutes after they reached Provo city, twenty mounted men were out in pursuit of the aggressors, with what success is not yet known. This is a brief detail of the events of the outbreak so far as information has reached us up to the 26th instant, at four o'clock P.M. We also print in this number the orders and instructions issued by the Governor and ex-officio superintendent of Indian Affairs, and Lieut. Gen. D. H. Wells, up to same date.

July 27th, Two o'clock, P.M. We stop the press to announce further news from the seat of Indian hostilities, which arrived per express, at half-past seven o'clock this morning, from Colonel Peter W. Conover.

Colonel Conover states that a scouting party, sent out by him from Manti, under command of Lieut. Colonel Jabez Nowlin, fell in with a company of twenty or thirty Indians, on the 23rd instant, about ten miles east of the Pleasant creek settlement, who were addressed by the Interpreter of the party, and replied they were

our enemies, and commenced firing. Colonel Nowlin immediately charged upon them, and killed six, the rest scattering and escaping; returned on the 24th with his company all safe. This completes the detail of acts and losses on either side up to date.

The Latter-day Saints' Millennium Star.

SATURDAY, OCTOBER 15, 1853.

FOREIGN INTELLIGENCE.—*Deseret*.—The *Deseret News* of July 10th and 30th, with letters, have come to hand. We give the programme of the celebration of the Fourth of July at Great Salt Lake City. The *News* has the following paragraph on the proceedings:—"The people of Great Salt City and vicinity, were as independent as freemen, on the 4th inst., which may be learned from the report of the committee, published in this paper. We would gladly have published more of those excellent speeches, but our paper is numbered. The day was very warm, like all other days in the Valley of late, but no one of the assembled thousands 'got drunk' on the occasion, unless it was on small beer, cookies, and ice cream; and no swearing or howling was heard in our streets, day or evening. The Social Hall was crowded in the evening, and scores or hundreds retired for want of seats, while farces, songs, and music cheered all who could gain admission. The School-houses in the 14th ward, were filled with prayers, and music, and dancing, and speeches, and pic-nics, and joy, and gladness; and we hear similar reports from other School-houses in the city, and private halls and parlours; but we have not heard of the first thing to mar the rejoicings of the day or evening, while all were free and independent in doing good, and enjoying themselves." Many toasts were offered, and speeches made, expressive of the rich sentiments and liberal feelings cherished by the people in maintenance of American liberties.

At Springville, the day was observed in a similar manner to what it was in Great Salt Lake City.

In consequence of the Indian hostilities, instructions, signed by Governor B. Young and Lieut. Gen. D. H. Wells, had been issued to the inhabitants. The Commandants of the various Military Districts in the Territory, were to cause their forces to repair immediately to their respective posts in the various settlements and locations, and put them all in a state of efficient defence. No settlement was to remain without one fort at least, which the people were to occupy, and reside in. All absent residents were to repair to their homes without delay. Cornals for stock, and stack-yards for grain, were to be erected. Stock, grain, hay, and vegetables were to be taken every care of. All arms and ordnance were to be put in order for immediate use. Ammunition and means of defence were to be procured at every opportunity. No person was to give or sell any gun, powder, lead, caps, flints, or any species of weapon or ammunition, or to render any aid or comfort, to the Indians, or to give them any chance to take property or life. No person was to go into any canyon without a sufficient guard. All stock was to be herded by armed herdsmen, and corraled and guarded at night. The inhabitants were to act strictly upon the defensive, until further orders, and if any depredations were committed by the Indians, the tribe and name of the offender or offenders were to be learned, if possible, and

forwarded to the Adjutant General's office, G. S. L. City. The citizens were to guard every enterprise, that they might not be surprised. All surplus stock that was not particularly needed for teams and milk, was to be driven to G. S. L. City, and placed in charge of the presiding Bishop, until further orders. Colonel G. A. Smith was assigned to the command of all the Military Districts of the Territory, south of G. S. L. City.

The Conference of the Seventies commenced on the 5th of July.—Emigration was briskly passing through the city for California.—The waters were falling, but were still high, in consequence of which no intelligence was had for months from remote parts of the territory.—On the 23rd of May, the heaviest hailstorm ever known in that region, fell at Grantsville, Tooele county, the hail varying from the size of hickory nuts to ounce balls.—Messrs. Livingston and Kinkead's express mule train arrived June 20th with a supply of summer goods, in consequence of which the store of the above company was for a few days literally besieged.—S. M. Blair, James Ferguson, Orion Hyde, Robert Campbell, J. O. Little, James Sloan, and David Candland, members of the Bar of the United States' Court in and for the Territory of Utah, have issued a "card" testifying to the "legal abilities, and uprightness and integrity of character and purpose," of the two Associate Judges, Z. Snow and L. Shaver. Chief Justice Reed is spoken of favourably, but acquaintance with him being short, so full a testimony could not be given, though, from later information, it appears to have been fully merited.—Harvest was being briskly carried on.—At Mr. Gawn's factory, woollen cloth six quarters wide had been manufactured.—By ordinance of Great Salt Lake City Council, any person establishing a tavern, grocery, beer or liquor shop, must procure a license for the same, for which must be paid not less than ten nor more than two hundred dollars.—Elders A. Lyman and C. C. Rich write from San Bernardino, May 28th. They arrived at that place on the 15th. The Saints generally were healthy. Crops looked well. The title of the brethren to their land had been confirmed by the commissioners. The vineyards looked promising.—On the 23rd of July, a heavy thunder, lightning, and rain storm passed over G. S. L. City. During the storm a boy, grandson of father Merrill, and also an ox, were killed by the lightning.—A Society, called the "Mount Nebo Literary Association," was established at Nephi City.—Brother Charles Waterbury, aged 17, was drowned at Provo, June 6th, in attempting to cross the river on horseback.—Sister Jerome Benson, aged 41 years, wife of Jerome Benson, was drowned, June 9th, while attempting to pass from the bank to a portion of the bridge on a log.

Denmark.—Copenhagen, Sept. 21st, Elder John Van Cott writes. On the 18th, six persons were confirmed into the Church, the meetings were well attended, many strangers being present, who paid good attention to the proceedings. The spirit of gathering was very rife among the Saints, and the number making their arrangements to emigrate the coming winter was supposed to be double that of last winter. Elder Van Cott had succeeded in obtaining a much more favourable situation for the office, on very reasonable terms, and had removed to within four rods of the largest square in Copenhagen. *N. Norway*

Malta.—Aug. 22th, Elder T. O'bray writes. A Conference was held on the 19th, when the Church at Malta was represented as composed of 2 Branches, containing a total of 28 members, including 1 High Priest, 5 Elders, 2 Priests, 4 Teachers, and 3 Deacons.

Hindustan.—In addition to the cheering letter of Elder W. Willes, we have been favoured with one from Elder N. V. Jones, dated Calcutta, Aug. 15th. The Elders there had been labouring under great difficulties, and in the face of much opposition.

Prospects were beginning to brighten, and prejudice to give way. The extract from the *Seer*, published in *Star* No. 17, present Volume, entitled "A Word with our Opponents," and several other articles or communications concerning the doctrines of the Church, had been published in the *Calcutta Citizen*, and had done much towards allaying the prejudice of the people, which had been very strong, having offered serious obstacles to the progress of the work. Elder Jones writes in high terms of the liberality of Elder J. P. Meik, of Calcutta. Elders Woolley and Leonard had been at Chinsurah over three months. Elders W. F. Carter and William Fotheringham went to Dinapoor and the surrounding country. After being absent from Calcutta about six weeks they returned, not having found any opportunity for establishing the work there. Elder Fotheringham was expecting in a few days to start for Northern India, to assist Elder Willes. Elder Carter had obtained permission to return home, the climate not agreeing with his health. He embarked for America July 8th. Elders Ludington and Savage had started a second time for Rangoon, the steamer having sprung a leak, and been obliged to put back the first time. The Madras papers had announced the arrival of Elders R. Ballantyne and R. Skelton at that place.

"JOSEPH SMITH THE PROPHET, AND HIS PROGENITORS."—This work, noticed in *Star* No. 11, is now ready for sale. Any authentic circumstances connected with the history of the martyred opener of this last dispensation, are invested with no ordinary degree of interest to the Saints, and are beginning to be to the world. The work we now announce, is fraught with many hitherto unpublished events in the life of the Prophet Joseph Smith, events connected more particularly with the early history of the great mission he was chosen to fulfil. The early life of the Prophet, the divers difficulties and trials through which he and his father's family struggled, to become the benefactors of the world, will be read of with a commensurate degree of admiration for the firmness and integrity of purpose displayed. We do not imagine that any unprejudiced person can take up this work, and bestow upon it a careful perusal, without becoming deeply sensible of the divine mission of Joseph Smith. Being written by Lucy Smith, the mother of the Prophet, and mostly under his inspection, will be ample guarantee for the authenticity of the narrative.

Not only is the life of the Prophet given, but, as will be seen from the title, sketches of the lives of many of his progenitors are. Altogether the work is one of the most interesting that has appeared in this latter dispensation. To the Saints we would say—Read the work, and your hearts will be cheered by its contents, and your gratitude to the Almighty increased. To the world we would say—Read the work, and the Spirit of God will bear witness with your spirits, that He is the same yesterday, to-day, and for ever, and is again manifesting Himself as in days of old.

THE "TIMES" AND THE "MORMONS."—In the present Number we insert a copy of a communication forwarded by Elder Jarvis, to the Editor of the "Times," in correction of certain statements concerning the "Mormons," contained in two articles in that paper for September 16th, and 17th. We do not recollect to have seen in print, anything displaying more palpable ignorance, or wilful disregard of truth, than was manifested in these articles in the *Times*. If the great "Thunderer of Europe," does not infuse more truth into its ordinary matter, than what it has done in the article in question, towards the "Mormons," we must say that its "thunders" have a very "uncertain sound," and are not worth one moment of the attention of truth-loving people.

From some cause, best known to the Editor, Elder Jarvis's communication has not

appeared in the *Times*. Two calumnious articles, respecting the "Mormons," were freely published, but one communication speaking the truth of that every-where-spoken-against people, is refused insertion. So much for the impartiality of the "Thunderer." We had heard that it had not the best reputation in the world for honesty of purpose—now we know for ourselves. But truth crushed to earth will rise again. For the benefit of our partial contemporary, we will suggest the possibility of the time being not very distant, when the refuge of lies will be swept away, and the secrets of men's hearts be proclaimed on the house tops. The *Times* is a giant, but giants are mortal. The sling-stone of the stripling shepherd brought Goliath to the earth. As contemptible a weapon may accomplish as great an overthrow in our day.

APPOINTMENT.—Elder W. G. McMullen is appointed to labour under the direction of Elder Charles Smith, Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

S. W. RICHARDS.

FOURTH OF JULY IN GREAT SALT LAKE CITY.

(From the *Deseret News*, July 10.)

At 6 o'clock a. m., precisely, a City Salute from the Artillery under the command of Captain Thomas Tanner, gave the signal for raising the "Star Spangled Banner" on the Liberty Pole, and unfurling it to the breeze in commemoration of the eventful day.

At 7 a. m., the Martial and Brass Bands, under their respective Banners, met at the Council House, and, from there promenaded to the Governor's, and back, playing "Yankee Doodle," and other soul stirring national airs, under the direction of Colonel Duzette.

At 8 o'clock a. m., the Governor's Salute by the Artillery, which was the signal for assembling the people.

At half past 8 a. m., the escort commenced to form at the Council House, under the efficient management of Colonel J. C. Little and Captain L. W. Hardy, which being completed, they marched in the following order to wait upon Governor Young and Suite.

- 1st. The Martial Band.
 - 2nd. The Lieutenant General's Aide de Camp, bearing an appropriate Flag.
 - 3rd. The Mormon Battalion.
 - 4th. Nauvoo Brass Band.
 - 5th. The officers of the Nauvoo Legion, with Lieutenant General D. H. Wells at their head.
 - 6th. Captain Ballo's Brass Band.
 - 7th. Committee of Arrangements.
 - 8th. City Police.
- At 9 nine o'clock a. m., the escort arri-

ved at the Governor's, when the different Bands respectively saluted His Excellency at the west door of his mansion as he appeared upon the steps; escort passed on, leaving the Police in single file right and left covering the door.

The Committee of arrangements then waited upon the Governor and Suite, and passed through the City Police, and joined the escort in rear of the Officers of the Nauvoo Legion, the Police filed in and took their places, escort moved on to the Tabernacle. On their arrival, the Martial and Brass Bands took their places upon the platform, continuing to play; while the escort opened right and left; the Committee of arrangements conducted the Governor and Suite to the vestry, and were seated in the stand. The escort then passed into the Tabernacle, and were seated front of the stand.

1st. The Marshall read the order of the day, and called upon Elder Erastus Snow to open by prayer.

2nd. The "Declaration of Independence" was read by the Governor's Secretary.

3rd. Music—"Hail Columbia."

4th. Oration by James Ferguson, Adjutant General of the Nauvoo Legion.

5th. Music.

6th. Speech by the Hon. Chief Justice Lazarus H. Reed.

7th. Music.

8th. Speech by Hon. Orson Hyde.

9th. Music.

- 10th. Speech by Hon. J. M. Barnhisel, Utah Delegate.
 11th. Music.
 12th. Speech by Hon. Associate Justice Leonidas Shaver.
 13th. Music.
 14th. Speech by Hon. F. P. Pratt.
 15th. Music.
 16th. Toasts.

The Marshall announced that after Benediction from Elder Taylor, the ceremonies would be concluded by playing the "Governor's Grand March," when the people would retire to partake of refreshments, and enjoy their diversions the remainder of the day in family capacities, or

in ward conventions, under the arrangements of their respective Bishops, as might best suit their wishes and convenience.

In making arrangements for the entertainment of the people of their respective wards, the Bishops would please have the hospitality to see that the strangers and emigrants, in their various districts, be invited to their tables, and have the liberty freely to enjoy their festivities.

J. M. GRANT,
 LORENZO SNOW,
 F. D. RICHARDS,
 J. C. LITTLE,
 L. W. HARDY.

Committee of Arrangements.

THE GRAPE DISEASE.

(From Lloyd's London Newspaper, Sept. 28.)

Those who are interested—and who that can feel for human misery is not interested?—in the question of the disease now ravaging the grape crop, have now ample opportunity of examining the disease in our own English vines. A collection of specimens of this new scourge lies before us as we write, selected in different stages of the complaint, and exhibiting its various phases. The latter may on the whole be reduced to two.

The more ordinary appearance presented may be thus described. The upper part of the leaf rises in well-defined conical blisters, in the very earliest instance without any change of matter, whether above or below them. This is the first stage, and lasts but a few hours. Gradually, within the cavity of the pustules, a fungus is formed, at first of the colour of deal sawdust, but gradually reddening and darkening. By degrees this fills the whole blister, the exterior appearance of the leaf remaining unchanged; and this is the second stage. In the third, confluence of the pustules commences—generally, at the edge of the leaf furthest from the stalk; the fungus becomes of a brown red; the exterior of the cavity assumes a copper or purple hue; and the tissue of the leaf begins to perish. Finally, the whole interior is covered with fungus, a rusty matter forms on the exterior, the edge of the leaf sits up and crumbles, and the whole leaf falls to pieces.

The other phase is at all events less offensive to the eye, though equally fatal to the plant. It commences by the appearance of brown or purple blotches on the upper side of the leaf. The edges curl up, as if they had been burnt. The blotches spread—penetrate the tissue of the leaf—become brittle, split up, and the whole drops to pieces. A cobweb-like film, in both cases, frequently covers the under surface of the leaf. On the grape itself the whitish mildew has usually formed when it is of the size of a small pea. The spore extends itself with great rapidity by radiating filaments; they merely attach themselves, without penetrating the cuticle; the upper part rises, rounds itself, ripens, and is carried off to some other grape where it can fructify.

It was in the spring of 1845, that this fungus first made its appearance in a hot-house at Margate. By a somewhat ambiguous compliment to the gardener who first noticed it, Mr. E. Tucker, it has received the name of the *Oidium Tuckeri*. In 1847 it reached France. For three years it returned with increasing violence, but still not exciting any great alarm, till in 1851, its ravages created a panic, both there and in Italy. It spread along the Ligurian coast to Naples; it came back through the Tyrol, devastating Switzerland, and touching Baden; it extended itself across the Illyrian states to Hungary; it coasted Mediterranean Spain to Malaga;

it entered Algeria, the Archipelago, and Syria: but its most fatal ravages were reserved for Madeira. The one staple of the island is ruined; and what is to become of its 120,000 inhabitants, is past human imagination.

Portugal itself, it may be hoped, will not this year suffer so severely as her neighbours, though it must be confessed that the very latest reports are sufficiently gloomy. It is worthy of remark that in the Minho, and especially round Barcellos, there has been for some years a chestnut disease of similar character, and that fears, are entertained of the entire destruction of that tree. One remedy only has been found

certain, and that is impracticable on a large scale: the puffing of sulphur over the branches and grapes, or the vaporising it on hot-house pipes.

What effect this year's *Oidium* may have on the social condition of France, where out of five hundred millions of hectolitres of wine, half will perish, it is impossible to say. We can scarcely imagine a parallel case in England. A barley disease would deprive the English labourer of his beer, as the fungus in question deprives the French peasant of his wine; but the employment of the former does not depend to such an extent on the barley crop, as that of the latter on the vineyard.

A PYRAMID IN CALIFORNIA.

(From the *Placerville (California) Herald*.)

A party of men, five in number, had ascended the Colorado for nearly 200 miles above the mouth of the Gila, their object being to discover, if possible, some large tributary from the west, by which they might make the passage of the desert, and enter California by a new and easier route. They represent the country on either side of the Colorado as almost totally barren of every vegetable product, and so level and monotonous that any object sufficient to arrest the attention possesses more or less of interest, and it was this that led to the discovery of this hitherto unknown relic of a forgotten age. An object appeared upon the plain to the west, having so much the appearance of a work of art, from the regularity of its outline and its isolated position, that the party determined upon visiting it. Passing over an almost barren sand plain, a distance of nearly five miles, they reached the base of one of the most wonderful objects, considering its location, it being the very home of desolation, that the mind can possibly conceive of, nothing less than an immense stone pyramid, composed of layers or courses of from eighteen inches to nearly three feet in thickness, and from five to eight feet in length. It has a level top of more than fifty feet square, though it is evident that it was once completed, but that some great convulsion of nature has displaced its entire top, as it evidently now lies a huge and broken mass upon

one of its sides, though nearly covered by the sands. This pyramid differs in some respects from the Egyptian pyramids. It is, or was, more slender or pointed; and, while those of Egypt are composed of steps or layers receding as they rise, the American pyramid was, undoubtedly, a more finished structure. The outer surface of the blocks was evidently cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom. From the present level of the sands that surround it, there are fifty-two distinct layers of stone that will average at least two feet; this gives its present height 104 feet, so that before the top was displaced it must have been, judging from an angle of its sides, at least twenty feet higher than at present. How far it extends beneath the surface of the sands it is impossible to determine without great labour. Such is the age of this immense structure that the perpendicular joints between the blocks are worn away to the width of from five to ten inches at the bottom of each joint, and the entire of the pyramid so much worn by the storms, the vicissitudes, and the coverings of centuries, as to make it easy of ascent, particularly upon one of its sides. We say one of its sides, because a singular fact connected with this remarkable structure is, that it inclines ten degrees to one side of the vertical or perpendicular.

THE EAST INDIA MISSION.

SUCCESS OF ELDER WILLIAM WILLES IN DELHI AND VARIOUS TOWNS IN THE HIMMALEHS—HOSPITALITY OF THE PEOPLE.

Delhi, 900 miles north-west of Calcutta, 29th June, 1853.

Beloved President S. W. Richards—I have visited and preached at Simla, Dughai, Sabbattoo, Kussowlie, Calka, Umballa, and Kumaul, distributing many tracts. As the rain is very heavy in the Himmaleh Mountains, in which the first five places are situated, I thought it advisable to come here during the monsoon, more especially as I have very comfortable quarters in the house of W. O. Brown, Esq., son of the late Major Brown, who, with his kind lady, treats me as one of the family, and has fitted me up a large room to hold meetings in, with the use of a parlour printing press. At my first meeting, I had 53 Europeans—half Delhi. I desire to record, with feelings of gratitude, the kind attentions and assistance at Simla of Messrs. Poole, Barrett, and Hogan; at Sabbattoo, acting Sergeant-major McKenna, and Colour-sergeant Wicks, of the Queen's 61st Foot; of Colour-sergeant T. Murphy, Sergeant-major Sheehy, and others, of the 61st Foot, who gave me 16½ rupees; at Dughai, Lance-corporal E. Jones, 98th Foot, who sold his watch for 12 rupees, and gave me the money, at a time when I had not a pice (an Indian coin, value one and a half farthing) in my possession; also Adjutant Mills, and Sergeant-major Gillespie (since promoted to be Lieutenant), and, over the left shoulder, to Colonel Roberts, the commanding officer, who, by his orders, caused me to be twice a prisoner, threatened with the bayonet by my sentry "if I dared to move," and ejected from the station ignominiously. Mr. Apothecary Prince, and Mr. Tibbetta, the steward, received me into their houses, the former as a welcome guest, the latter as a visitor. Mr. McBarvet took me in at Calka. Mr. Apothecary Wedgberry, of the Queen's 9th Lancers, and his kind lady, stationed at Umballa, were my hosts.

Mr. Parker provided me a house to lecture in, &c. Mr. Elliott, a worthy Roman Catholic gentleman, warned my hearers, and when the commanding officer of the 9th Lancers, led on by the Doctor (Grant), and the two parsons (Mayne and Ellis), began to bully my host, who insisted upon extending to me the rites of hospitality, dear old Father Raffael, the Roman Catholic priest, nobly said, "Let Mr. Willes be my guest." But Mr. Wedgberry would not part with me, "*come what would*," and although the news came of the Church having sanctioned plurality of wives, it did not cause Mrs. Wedgberry to at all relax her kind efforts to make me comfortable; as is also the case with my present worthy host and hostess here, and also Mr. and Mrs. Maddock of the Kumaul post-office, who have been found wanting in no respect, and still desire to be, either to myself, or any of the Elders who may call. I must not omit to name Mr. and Mrs. Nuttall, at Umballa, who have offered to entertain me, or any of the brethren who may arrive at Umballa.

In the course of my travels, I find the people full of curiosity to know all about the message, but in India, every body and every thing, except time and tide, move very slowly. Nearly everywhere I go, they are very anxious to detain me, even after I have delivered my message, which plainly indicates that they would be very glad to have Elders to stay among them. What is to be done? "Pray the Lord of the harvest to send forth more labourers into His vineyard. Amen." Any one can see that my Bishopric is a large one. I have several invitations to other places.

Love to self, Elders Jaques, Maraden, Linforth, Spencer, and all Saints. May God bless you. As ever,

WILLIAM WILLES.

VARIETIES.

FROM a private source, we learn that A. W. Babbit, Esq., Editor of the *Western Bugle*, Iowa, has been appointed Secretary for the Territory of Utah.

GRAIN is very scarce in Peking.

FAMINE and Cholera are rife in Burmah.

ON the first of October British ships were opened to seamen of all nations.

THE small-pox is rife in the Sandwich Islands. The king has forbidden the natives to emigrate from the Islands.

A REGULAR express line is established between San Francisco and the Sandwich Islands.

METROPOLITAN and provincial meetings have been held condemnatory of our government's conduct in the Russo-Turkish affair.

THE case of Margaret Cunningham, a Scotch lady, who was imprisoned at Lucca, in Tuscany, for giving to some peasants an Italian Bible and a translation of the Pilgrims Progress, has created quite an interest in England.

THE Australian Pacific Mail Steam Packet Company is the name of an association, incorporated by royal charter, which will shortly open a new steam route to Australia, via Panama. Five new steamships are equipping to run between Australia and Panama. Between Panama and Southampton, the West India Mail Packets will be connected with the enterprise.

THE King of Bavaria, has recently increased the salaries of the schoolmasters, and, in return to their address of thanks, he stated that he appreciated their labours, and he pledged himself that he would do everything he could for them.

IT appears that gold, silver, mercury, copper, lead, antimony, arsenic, iron, coal, alun, and sulphur, exist, many of them in great quantities, in Turkey. The gold and lead are found in the plains near Adrianople, in the ferruginous sands of the river Arda, and on the slopes of Mount Pelion and Mount Ossa, in Thessaly. The silver and lead mines, particularly those of Mount Pelion, are said to be very valuable.

AMERICANS IN THE EAST.—On the 3rd of August, Commodore Perry and his squadron, left their anchorage on the coast of Loochoo, and sailed for Japan. The Commodore has purchased, as a coal depôt, a piece of land on the island called "Banian," in the neighbourhood of Napakiang, found to be inhabited by Scotch and Irish families." This is the first possession the Americans have acquired in Asia.—*News of the World*, Oct. 2.

THE CAMP OF ISRAEL.

See Israel's camp—a lovely sight,
On hills and plains, through woods and
groves,

It fills the heart with pure delight
To watch it as it onward moves.

Here Saints from almost every clime,
Are bound for Zion in the west;
And as they journey, truths sublime
Engage the thoughts of every breast.

And like a social, happy band,
They travel on from place to place,
Until they reach the promised land,
And there behold the Prophet's face.

The time has come which Prophets saw,
When scattered Israel would be blest
With heavenly truths, a perfect law,
And gathered home from east and west.

Ye wondering nations who behold
This marvellous work with great surprise,
Here's prophecy, by men of old,
Fulfilled before your nat'ral eyes.

Camp of Israel, Council Bluffs.

We think of Israel, years ago,
Who pitched their tents upon the clod,
And laboured hard, as we do now,
To find a place to worship God.

Old Father Abraham oft became
A weary trav'ler, yet by grace
Was called of God to leave his home,
And find one in another place.

And so do Saints in Latter-days
Forsake their friends and earthly all,
To walk in God's peculiar ways,
Obedient to His heavenly call.

And now we'll pray for Joseph Young,
The captain of our moving camp,
That he may be both wise and strong,
And guide us like a burning lamp.

And when we reach that sacred spot,
And bask in truth's refulgent rays,
Our trials will be all forgot,
In singing Zion's songs of praise.

SAMUEL CLARIDGE.